utheran Herald

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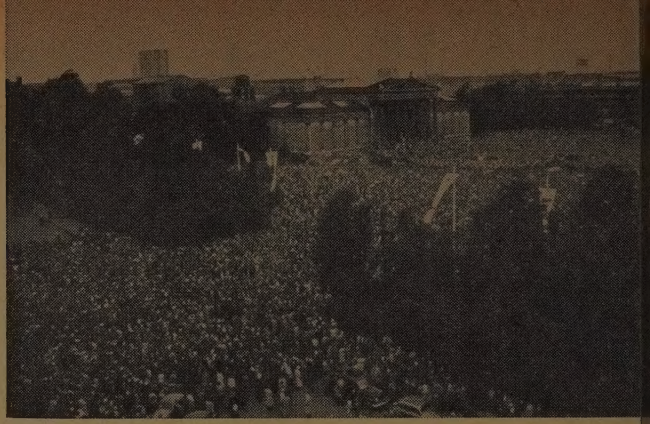
See "You Shall Be My People"—page 2

's Kirchentag ecumenical flag displayed is replica of the Council of symbol.

Dr. W. A. Visser t'Hooft, general secretary of the World Council of Churches (second from left), and three participants in the Kirchentag's special youth service.

"In a world that is growing old,
the Church is being renewed."



John Garrett, Director of the Department of Information, writes on the German Evangelical Kirchentag, Munich, Germany, August 12-16, 1959.

"You Shall Be My People"

MUNICH IN AUGUST, with long banners waving from the steeples and a threat of rain in the air. The trains poured people from all parts of Germany into the hall of the main station. The Ninth German Evangelical Kirchentag was going to be like all its predecessors, but the Kirchentag crowd is like no other crowd in the world.

We watched them streaming to their places of registration: fat boys in leather shorts holding gigantic brass instruments to be blown on street corners in the next five days; church sisters in black dresses and white linen caps; some of the thousand visitors from the East of the country, looking incredulous at having really arrived among their friends of the evangelical minority in Catholic Bavaria; country pastors and their hard-worked wives, with the children holding their hands.

There is no crowd like a Kirchentag crowd. All these people became a community. They heard the Munich text for the famous lay rally: "You shall be my people." God had set his love upon them and sent his only-begotten Son for them. They were happy in the middle of their divided nation and divided world. And were polite and kind. And they sang and prayed worked. The Kirchentag is a revelation of the li the Church as God means the Church to be.

What made the Kirchentag? One day, in one c huge meetings of the working groups, every stopped for a minute as the leaders on the pla turned their heads toward the door. "The preside the Kirchentag, Reinold von Thadden, is just pa through," said the man at the microphone. "Tod his birthday." Everyone burst into loud clapping. us sing 'Praise to the Lord, the Almighty,'" the s er said. They sang, with the precision and conv that makes the music of the Kirchentag alive.

The gaunt layman walked through and gave u big smile and his wave. The spontaneity and the of the Kirchentag were born in the mind of this a ing Christian and he would be the first to agree "Praise to the Lord" is a better song of appreci than "Happy Birthday."

Reinold von Thadden, former East German

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Lutheran Hera

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ian landowner, loyal German, resolute foe of na-
al socialism, is a man God has made into a symbol
the whole German nation. An exile from his own
: Germany, his heart is there as well as in the West.
dden does not ask whether a man is a Communist
re he sets out to love and serve him. He is an aristo-
. But he has the gift of simple speech. Men and
nen and youth from all walks of life turn to him
use they see in him the brotherhood and courage
unify people in the Church in times of trial.
here is the secret of the Kirchentag. The great lay
/ was born in suffering. The rest of the Christian
ld still knows too little and is too ungrateful for that
irch within the Church in Germany, which never
tulated during the dark days of national socialism.
worship every Sunday, down in the mines, in the
ories, on the farms, there were hundreds of thous-
s of people who never accepted the Hitler doctrine,
) said "Jesus Christ, as He is revealed to us in the
otures of the Old and New Testament, is the one
rd we ought to obey in life and death."
lany obeyed in life; many in death. The joy of the
chentag is the joy of children who saw their par-
believe and suffer when it was costly. There are
r churches in the world that know what this means,
the German Church was hardest hit, most sorely
d. The Kirchentag, even after fourteen years of in-
sing material security with its attendant tempta-
s, still speaks to Germany and the whole Christian
ld. It affirms that the real Church lives under the
ss and that the people who understand the resurrec-
best are those who have shared Christ's conquest
death—and the fear of death.

The City Is God's

iven this inner secret the Kirchentag becomes un-
tandable. The intricate organization is incidental.
rything reflects the inner life of God's people. Early
he morning the brass choirs sound from the towers
he city. People go to Holy Communion and to Bi-
study. The Kirchentag begins and ends with mass
tings. Its work is carried through in the working
ups. In huge halls, thousands of people, many of
n on vacation, follow the speeches and discussions
ntly. The groups at Munich dealt with the Word,
Congregation, the Church, the Evangelical Minority
irches, the Family, the State, Man, the Mass Media,
Ecumenical Movement.
1 the afternoons smaller groups worked out the
ning of the themes. In the city's squares and outside
churches preachers stood up in the centre of sing-
crowds and shared the Good News. Spontaneously,
ple gathered in the setting of the spacious court-
yards of Bavarian palaces to share in music-making and laughter. The artificial curtain between secular and sacred is thin while the Kirchentag lasts. People see again that the whole city is God's by right and that God's love is the deepest need of the city.

Because this is so, the "spiritual life" does not seem to be a thing apart. Every day the churches are open for people to move quietly in and out. Pastors and trained workers are there to listen to burdened people who want to confess their sins to God and to begin again.

Late in the day the interest groups flock into buildings in all parts of the town: the stairways and halls are thick for an hour or two with teachers, social workers, political militants who are also Christians, Boy Scouts—who also act as ushers, women's groups, men's groups, youth. . . .

The Flavor of Hope

An accent on youth gives all the meetings their flavor of hope for the future. It is a sufficient reply to those who criticise the Kirchentag for what they say is increasing preoccupation at top level with precedent and protocol. A new generation is there, waiting for new experiments. A wise Church will see that its younger representatives are given their chance to work out their ideas.

In the evenings the rich "cultural program" bursts into full activity alongside the "main program." Mozart operas, poets reading their own work, a choice of five or six plays, Bach's "Art of Fugue," Handel's organ concertos. These are a few of the options. Most remarkable is the intent audience of teen-agers at the most intellectually exacting musical events. Germany is still a country of high musical culture. The churches are conscious inheritors of Luther's pride in the making of fine music to God's glory. Art and photo exhibits, some in the great museums, others specially made for the Kirchentag, are thronged by eager crowds.

About a hundred ecumenical visitors followed this year's Kirchentag as honored guests. They came from many lands. The Kirchentag tries to be an ecumenical event and to have seeds sown in the life of the churches of the world. The first fruits are now beginning to grow in similar mass movements in the Netherlands, Scotland, France. . . .

"In a world that is growing old, the Church is being renewed." They heard it with hope at Munich, on the huge Königsplatz—80,000 people packed in between the fire-raid blackened neo-classic buildings where the national socialists had said they would save Germany. But far beyond Germany others now hear a greater Voice: "You shall be My People."

In honor of Laymen's Sunday, October 18, we tell the story of

Five Men and a League

By Carmen Mitchell

How many congregations can claim *five* League advisers—all of them young, male, enthusiastic, and church college graduates?

That's the pleasant situation at Grace Lutheran Church in Sisseton, South Dakota, the Rev. Edward A. Gilbertson, pastor.

There's Charles Gunderson, who spent two years in the army, graduated from Concordia College in Moorhead, Minn., in 1958, with a major in math and a minor in psychology, likes to golf, hunt, and fish, and is active in the Brotherhood and Brotherhood Chorus at Grace, besides acting as Senior League adviser. He's a bricklayer by trade for the summer months —but the rest of the year he teaches in the Sisseton High School.

Ronald Johnson, 23, graduated from Concordia in 1958 with majors in business education, education, and psychology, and a minor in economics, and teaches in the Commercial Department of the high school. His hobbies are hunting, fishing, golf, and he is both Junior and Senior League adviser as well as being a substitute Sunday school teacher and an active member of the Brotherhood and Brotherhood Chorus.

Another 1958 graduate of Concordia is Otto Kamrud, with a major in biology and minors in psychology and education. He teaches junior high science in the Sisseton public school. He, too, likes hunting, fishing, and golf, and is a Junior and Senior League adviser, Sunday school teacher, and a member of the Brotherhood and Brotherhood Chorus.

Philip Knutson is the son of a Lutheran Free Church pastor. He graduated from Concordia in 1958 with a history-political science major and minors in education and psychology. He teaches U. S. history and drivers' training at the high school, and his wife, the former Florence Camrud, teaches girls' physical education and health. He is Senior League adviser and a member of the Brotherhood and Brotherhood Chorus.

Jay W. Spoonheim is a 1957 g uate of—you guessed it — Conco College, with majors in history political science and minors in m and education. He spent four year the Navy and has taught senior s studies and vocal music at the Siss High School the last two years. sides being Senior League adviser is in the senior choir, the Brotherh and the Brotherhood Chorus.

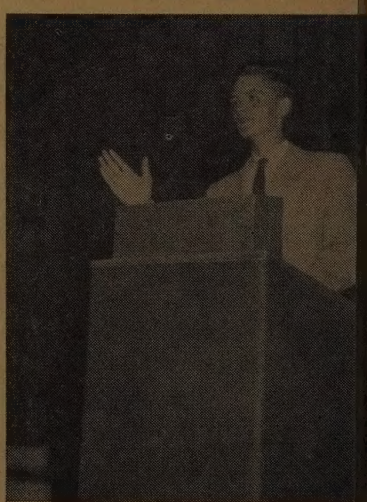
Naturally, the Luther League Grace are vigorous and enthusia with an average weekly attendanc 60 to 70 Leaguers. Since high sc students from neighboring congr tion stay in Sisseton during the w the league draws its membership f these congregations as well as f Grace. Loyalty to their home chur is stressed first, but also active pa pation in the league while they away from home. Some of the active members and capable off have come from neighboring congr tions, and this year's president, Lo Satre, is a member of Bethel Luth Church, Veblen Parish.

A very important factor that league meetings is Church Nigh Sisseton High School. The scho locked up every Thursday evenin that the churches may carry on activities without conflict.

As evidence of the fine relation between the churches and the school, the 1958 high school an

A senior league group with adviser Philip Knutson (seated at far end of table) at one of the two planning meetings required for each program.

Youth Sunday speaker, David Myers.



dedicated to the churches of Sis-
n.

he league is divided into five
ups, each with a Cobber adviser.
: groups rotate in presenting the
grams, and each group and adviser
two planning and preparation
tings before presenting a program.

he league is on the YES (Youth
ication in Stewardship) program,
stresses tithing and proportionate
ng. There are *no* money-raising
jects, but through their giving,
uers raise between $1100 and
00 a year. Among the items they
e purchased for the church are
electric mimeograph machine, a
e-speed record player, office desks,
irs, and a typewriter table. Their
ent project is to pay for $225 worth
hrubbery planted around the new
rch.

ervice is one of the key words, it
ns, for the Grace Luther League.
example—

The second Sunday of each month,
senior leaguers conduct devotions
sing hymns for shut-ins and elder-
members of the congregation, as
l as at the three hospitals in Sisse-
the Hill-Burton Home for the
d, and the county jail.

Before Christmas they carol at the
es of shut-ins and at the hospitals
institutions in Sisseton.

They prepare an Easter display in
window of Stavig Brothers store.

During Holy Week they bring
ter gospels to the hospitals to be
ed on the breakfast trays of the
ents on Easter morning.

They provide all the books and
erials for the high school Bible
artment of the Sunday school.

They place ONE Magazine in the
school library, the public library,
in two of the hospitals.

he Christmas Eve Candlelight
vice and the Easter Sunrise Service
conducted entirely by the leaguers,
uding bringing the message. On
th Sunday, the league provides the
etins and special music, and one
the leaguers shares sermon time
the pastor.

Vith the help of five outstanding
isers and an understanding pastor,
leaguers at Grace Lutheran Church
proving to Sisseton that not all
ng people are delinquents.

Reformation Communion service for senior leaguers at 6:30 a.m. on the Friday closest to Reformation Day.

Pastor Gilbertson (seated) and league advisers Spoonheim, Johnson, Gunderson, Kamrud, and Knutson (left to right).

Weekly meeting of the senior league, with President Lowell Satre conducting the meeting.

Our Skunk Story

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

"Why, sure, it was a skunk" my husband said, smiling at my ignorance. This morning, while making breakfast, I had spotted a black and white animal crawling out of the barn opposite my kitchen window. At first I thought it was Nicky, our black and white dog, but he was still sleeping peacefully in his house. Monsemann, our cat, is black and white, too, but smaller and much more lively. I had never seen—or smelled—a skunk before. In all the years I lived in New York City, no live skunk had ever walked down Broadway. Skunks do not exist in Europe, where I spent many years of my life. They are typically American animals.

Later on, just as we were eating our Sunday dinner, we saw the skunk leaving the barn and disappearing in the woods. What a pretty animal he was!

That night after Luther League, over coffee and cake, I learned a lot about skunks from the ladies of our congregation. They are useful animals, because they eat cutworms. Still, they are not well-liked. Not only do they smell badly, they also take an occasional chicken. Worst of all, they are known to transmit rabies to household pets and maybe to humans as well. Therefore children should never play with a friendly skunk.

The next day was Monday, our day off. We were busy planting bulbs in our garden, when we heard some shots near by. Shortly after our neighbor appeared, a gun in his hand. The skunk had been at his farm, upset the chickens, and fled into the old barn near our house.

"You take my gun, Pastor," he said to my husband, "and see if you can't shoot that skunk when he comes out of your barn!" And he disappeared.

I don't think that the Pastor was exactly delighted by this job, although he realized he had to protect his family and his pets! He had learned how to shoot when he served in the Home Guard in Norway. Still, this was different.

Before long, another neighbor with a gun joined him, and the two men were sitting on stools in the yard, carefully watching the barn, their gun pointed toward where the skunk would emerge from under the door. Nothing happened. The children ran around excitedly, while I took a quick look at my Red Cross First Aid Book so I would know what to do in case of rabies bite. Still, nothing happened.

We waited, and we waited, and we waited. H passed, still no skunk. We had a little snack and be to have fun. What if someone from the congrega would drive into our yard and find himself confro by two loaded guns, one at the hands of his pastor? nothing at all happened. So finally the men gave up. do not know how the skunk ever outwitted us. We h never seen or smelled him again.

Yet some weeks later we read in our local papers a rabid skunk had attacked some dogs on a farm far from us, and that all were shot at once. This gave quite a scare, and our own skunk chase wasn't so fu anymore.

It didn't take long for our parish to know that had encountered a skunk. One of the men lent us a rather promptly, to have around just in case. Even I to learn how to "work" it since I am alone at home much, also just in case. Not that I imagine for a mom that I could really shoot!

My four-year old son has since "shot" many skunks the woods with his paper gun. I always hoped that would skip the exasperating stage of playing with g but I now see the necessity of it. He will have to le how to shoot when he is bigger, like all the boys aro us here in rural Wisconsin.

So if you come into my husband's office, beware! Th is a gun (NEVER loaded) standing in the corner by filing cabinet.

Of course our skunk story found its way to our relat in Norway. They were amused and asked whether we come to a wild Indian country as pioneers; because would have ever suspected that the former Home Gu Man Jordheim would make use of *this* skill as a pa in peaceful Wisconsin?

Love's Compulsion

the second circle of Dante's Hell, where the lustful punished appropriately by being blown around starlings, the poet encounters Francesca da Rimini her lover Paolo. Francesca was married to Paolo's her, the deformed Gianciotto, when she met Paolo, was young and well-favored. Attraction led to love love to adultery. When asked by Dante what "strat- n of passion" called her to sin, Francesca replies Paolo and she were reading the romance of Lance- and Guinivere at the fatal moment of consent.

ur Galleot [pander] was that ancient minstrel's lay nd therein did we read no more that day.

rcome with pity for the dead lovers, Dante faints.

Wings of Soft Desire

is a familiar situation and a familiar reaction. The ngle: the austere husband, the languishing wife, tender lover, like the poor, is always with us. Hester ne, Emma Bovary, Anna Karenina, Lady Chatter- -these beautiful and fugitive women move with ncesca and a thousand others through novels, TV grams, and columns for the lovelorn.

neir suffering is pathetic and strangely appealing. understand Dante's swoon. For love, even bad love, ks compellingly to the depths of our nature. It wit- es to the need of all creation for living together- . And even though adultery testifies not only to a fusion of judgment but to something much worse transgression of the divine command—what it *ap- s* to be beguiles us. This is perhaps the reason for gustine's curious statement that he found it im- ible to convince adulterers that they were in mortal The *appearance* with which they were enamored ned real and right.

Love in the Ruins

rancesca was nevertheless in Hell. It is well to re- ember this when we are tempted to identify the iment of Dante with that of the French Romantics thought of the love of Francesca and Paolo as per- Santayana, who in this as in much else exhibits ure kind of Puritanism, is truer to Dante and the s when he speaks of the love of Francesca as "love he ruins." It is a love which leads nowhere except ndless vagrancy—the darkened cocktail lounge, the

The Deadly Sins:

LUST

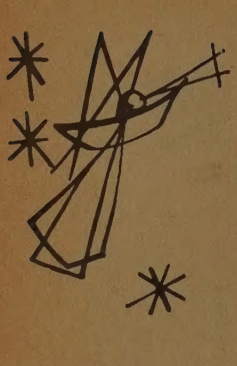
(continued)

half-respectable motel, the lost week end. And unless we are to assume that the aim of union is dissolution and that the flaming ruins of Hell are the home of the human spirit, we must agree with Charles Williams when he writes of this passage:

> *It is always quoted as an example of Dante's tenderness. So, no doubt, it is, but it is not here for that reason. . . . It has a much more important place; it presents the first tender, passionate, and half-excusable consent of the soul to sin. . . . [Dante] so manages the description, he so heightens the excuse, that the excuse reveals itself as precisely the sin . . . the persistent parleying with the occasion of sin, the sweet prolonged laziness of love, is the first surrender of the soul to Hell—small but certain. The formal sin here is the adultery of the two lovers; the poetic sin is their shrinking from the adult love demanded of them, and their refusal of the opportunity of glory.*

Opportunity of Glory

There is an "opportunity of glory" in the relationship between men and women, and it breathes in Paul's words to the church at Ephesus: "Husbands, love your wives as Christ loved the church and gave himself up for her." The daring implications of this for the whole range of sexuality and love we must consider in our next encounter.



Your Christmas greetings and presents to missionary friends must soon be sent if they are to receive them during the Christmas season. There is nothing so heart-warming for the missionary as a good pile of Christmas mail from friends at home.

Here is an approximate time schedule for mailing and the addresses of your missionaries on the field. Airmail postage to all of these countries is 25c per half ounce, except to Brazil and Colombia which is 10c per half ounce and to France, which is 15c per half ounce.

Regular mail: 8c per ounce to all countries, 4c per each additional ounce.

Parcel Post: Inquire at your postoffice. Parcel post packages must be well packed, plainly addressed, marked "Gift—Not for Sale," and should not exceed 11 pounds weight.

We can recommend periodicals and books of various types as very acceptable Christmas greetings.

To:	Airmail	First Class	Parcel
Formosa (Taiwan)	6 days	45 days	45
Hongkong	6 days	40 days	40
Japan	5 days	30 days	30
Brazil	14 days	30 days	30
Colombia	4 days	15 days	25
Madagascar	10 days	60 days	60
So. Africa	7 days	40 days	40
Sudan	6 days	60 days	60
Tanganyika	7 days	35 days	40

Christmas Mail for Missionaries

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on, Miss Eleanor, Bekily (Androy), Mad-
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, Miss Viola, Ft. Dauphin, Madagascar
s, Miss Constance, Ambovombe (Androy),
dagascar
s, Miss Evelyn, Ambovombe, Madagascar
nson, Mr. and Mrs. Donald, Ft. Dauphin,
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Rev. and Mrs. John, 1329 Keston, St.
l 8, Minn.
un, Mr. and Mrs. Ernest, Ft. Dauphin,
dagascar
, Miss Joyce, Ft. Dauphin, Madagascar
, Rev. and Mrs. K. L., Beloha, Madagas-
ten, Miss Magnhild, Ft. Dauphin, Mada-
car
, Rev. and Mrs. Duane, Ft. Dauphin,
dagascar
, Miss Laura, c/o Mrs. Theo. Swalstad,
lly, Minn.
n, Rev. and Mrs. Kermit, Isoraka, Tanan-
ve, Madagascar
d, Miss Bertha, Ft. Dauphin, Madagas-

erg, Miss Helen, Tsivory, Madagascar
Rev. and Mrs. Gordon, Ft. Dauphin,
dagascar
nd, Miss Lyla, Ambovombe, Madagascar
, Sr. Alene, Ft. Dauphin, Madagascar
ason, Miss Mayme, Ft. Dauphin, Mada-
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monton, Alberta, Canada
, Rev. and Mrs. Olav, Ambovombe,
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Rev. and Mrs. Erwin, Ft. Dauphin,
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Toso, Rev. and Mrs. Vernon, Ft. Dauphin, Madagascar
Tysdal, Miss Lillian, Ft. Dauphin, Madagascar
Ulrich, Rev. and Mrs. Carl, Ft. Dauphin, Madagascar
Walters, Rev. and Mrs. Orville, Ft. Dauphin, Madagascar

SOUTH AFRICA

Astrup, Rev. and Mrs. Hj., Luwamba Mission Stn., P. O. Heatonville, Zululand, Union of South Africa
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Ellertson, Rev. Carroll, 10 Church St., Doorn, Weikom, O.F.S., Union of South Africa
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Haugebak, Miss Millicent, Larson Hall, Luther College, Decorah, Iowa
Hestenes, Dr. and Mrs. Erling G., Hlabisa Mission Hosp., Hlabisa, Zululand, S. Africa
Homdrom, Rev. and Mrs. Theo., P.O. Ntunjambili, via Kranskop, Natal, South Africa
Kjome, Miss June, Hlabisa Mission Stn., Hlabisa, Zululand, Union of S. Africa
Knapcik, Miss Mildred, Kwa Mondi Mission, via Eshowe, Natal, Union of S. Africa
Knutson, Rev. and Mrs. James, Hlabisa Mission Stn., Hlabisa, Zululand, Union of S. Africa
Lislerud, Rev. and Mrs. Gunnar, P.O. Rorke's Drift, Natal, Union of S. Africa
Lohne, Miss Ruth, P.O. Ntumeni, via Eshowe, Zululand, Union of S. Africa
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Solvik, Sr. Petrine, Ntunjambili, Natal, Union of South Africa

SUDAN

Anderson, Rev. and Mrs. Arthur, Meiganga, via Douala, Cameroun, Africa
Braaten, Mr. and Mrs. F. Martin, Mission Protestante, Betare-Oya, via Douala, Cameroun, Africa
Bredfeldt, Rev. and Mrs. Jack, 302 Leiv Ericsson Drive, Decorah, Iowa
Burton, Miss Laura, Meiganga, via Douala, Cameroun, Africa
Christiansen, Miss Ruth, Meiganga via Douala, Cameroun, Africa
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Flaten, Rev. and Mrs. Donald, Poli via Garoua, Cameroun, Africa
Flugstad, Rev. and Mrs. Luther M., Meiganga, via Douala, Cameroun, Africa
Haugen, Miss Lorraine, Abba-Baboua par Bouar, Republique Centrafricaine (Afrique)
Jergenson, Rev. and Mrs. Conrad, Meiganga via Douala, Cameroun, Africa
Johnson, Miss Corinne, Barrett, Minnesota
Johnson, Mr. Ernest, Tchollire par Garoua, Cameroun, Africa
Johnson, Mr. and Mrs. Reubin, Mission Protestante, Betare-Oya, via Douala, Cameroun, Africa
Jolson, Miss Evelyn, Mission Protestante, Betare-Oya, via Douala, Cameroun, Africa
Kallas, Rev. and Mrs. James, Meiganga via Douala, Cameroun, Africa
Larsen, Mr. and Mrs. Sigurd, Meiganga via Douala, Cameroun, Africa
Larson, Miss Pearl, Meiganga via Douala, Cameroun, Africa
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Nostbakken, Miss Madel, Abba-Baboua, par Bouar, Republique Centrafricaine (Afrique)
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TANGANYIKA—(Working under L.W.F.)

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Hetle, Miss Oline, Bumbuli Mission, P.O. Soni, Tanganyika, East Africa
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Quam, Rev. and Mrs. John L., c/o Foreign Mission Office, 422 S. Fifth St., Minneapolis, Minn.
Rude, Rev. and Mrs. Loren, Box 9, Moshi, Tanganyika Territory, East Africa
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Simonson, Rev. and Mrs. J. David, 1322 S. 6th St., Moorhead, Minnesota
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(Working under Commission on Latin America, L.W.F.)
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For the Family Altar

J. R. Heste

Toward the Twenty-Second Sunday After Trinity

Places of Pr

The Epistle: Philippians 1:6-11 • The Gospel: Matthew 18:23-35

Monday, October 19
IN PRIVATE
Matthew 6:6

"When you pray, go into your room and shut the door and pray to your Father who is in secret."

When Jesus was talking about prayer in the Sermon on the Mount, He pointed out that the very best conversation any of us can have with God is the one that takes place when we speak with Him in private prayer. When we are alone we are ourselves; we let down our guard; we are free of the consciousness of the presence of others. We are "in secret" with God. It is in this setting that prayer can be truly sincere, a matter between God and ourselves alone.

Father, it is in my personal prayer life that my relationship to You is best revealed. Here I may pour out to You all that is in my heart without shame, except at myself. Enrich my life with a deep experience of the growth that comes out of speaking with You in private prayer. In Jesus' Name. Amen.

Tuesday, October 20
THE HOUSE OF PRAYER
Luke 18:10

"Two men went up to the temple to pray."

Jesus had a special lesson in mind when He told this Parable, to be sure, but He put it in the setting of the temple, which is a place of prayer, just as our church buildings are today. We go to church for "prayer, praise and thanksgiving." In the conduct of our worship several prayers are used, all of them meant to be helpful to the congregation in its worship. Some prayers are formal and some are spontaneous, and are prayed by the pastor who serves as the priest of the people in their worship.

There is real blessing, dear God, in going into the sanctuary, and there joining with the congregation in prayer to You. Out of the far past Your people also have come together to pray, and we have the rich heritage of their prayers to use in our worship of You. Give us to treasure this heritage. Amen.

Wednesday, October 21
PUBLIC PLACES
Matthew 6:5

"They love to stand and pray that they may be seen by men."

Jesus never said that people sh not pray in public, but He pointe the dangers involved. For one t public prayers can be for "human sumption," and not be meant as petitions to God at all. Public pra civic functions, public gatherings right, but difficult to participate i cause of the mixture of people an varieties and degrees of attitudes o part of those present. Too often the vocation" is nothing but a necessary oration that ought to be tacked the beginning of the program.

Never in our praying, O God, d want to display ourselves, nor ma it nothing more than a set of phrases. Prayer must be sincere wh it is uttered in private or public or a mockery. If the opportunity is may our prayers glorify You. Am

✚

Thursday, October 22
IN TROUBLE
Isaiah 38:2

Then Hezekiah turned his face to the wall, and prayed to the Lord.

King Hezekiah was a very sick man, and to all appearances was soon to die. Isaiah, visiting him, suggested that he "set his house in order." Then Hezekiah took the matter to God in prayer. It is not stated what petition he made, whether to prepare him for death or to give him more years on earth. But the Lord granted to him "fifteen years." In his trouble Hezekiah turned to the Lord and he was heard. It was not the first time he had spoken to Him and laid before Him his needs.

We thank You, Heavenly Father, that we may speak to you in our times of trial, and that You are interested in our problems, our sicknesses, our needs. Train us to be constant in our prayer life so that it shall not be only when we are at our wit's end that we call upon Your Name. In joy as well as sorrow we would pray.

Friday, October 23
IN BUSYNESS
II Kings 19:19

"O Lord our God, save us, I beseech thee, from his hand."

King Hezekiah prayed this prayer when he was putting up defenses against an invading warrior. He was busy running his kingdom and defending it, and in the midst of his duties found it important to pray. All of us need to call upon God in the midst of our daily tasks, especially when we find things piled up so high we don't know what next to do. Prayer settles us in our busyness, and gives us the added fortitude and wisdom we need to do whatever we are doing.

Give us that secret, dear Lord, so that in the middle of everyday's traffic we can make islands of safety, little places of prayer. Then we shall be spared from the wearing hand of duty, and shall do better work. It is stillness we need in the midst of noise, calm in the stir, rest in the rush, the reassurance of Your nearness in the toil of our every day. Amen.

Saturday, October 24
IN THE HOME
Acts 12:12

He went to the house of Mary where many were gathered togethe were praying.

The reason why the people ga in this house were praying was tha were believing people and therefor ployed prayer. The particular mot the time was Peter's trouble—he w prison. Family prayer is one of th practices any home can adopt. Th it the whole family comes into a w ful unity in the faith, and the children are trained to be sound be from their childhood. Family prayer the hurts and smooths out the r ness of living together.

Draw us together in prayer, gr Father, that Your Spirit may be up Encircle Christian families with You ing care, and harken to their voi they lift the family prayers to throne of grace. In every place a every circumstance teach us to Amen.

Hoc Signo Vinces"

happened in 312 A.D. when the
n emperor, Constantine, went
battle against Maxentius and
d to the God of the Christians
ictory. It is said that in the sky
day he saw a flaming cross and
it the inscription "In hoc signo
s"—by this sign conquer.
cording to Religious News Serv-
happened again in Washington,
in September 1959. A Maltese
appeared in the sky over Wash-
n as President Eisenhower and
high-ranking officials attended a
r given by Russian Premier Niki-
Khrushchev at the Russian Em-

w it came to appear and who—
yone—was responsible for it, re-
a mystery.
Christianform, a non-sectarian
ous organization responsible for
0,000-foot-high Latin cross which
ed in the sky when Mr. Khrush-
arrived in Washington, knew
ng of it. It was not made by a
riting airplane, nor could any
ace be detected that it was being
ted by searchlight beams.
cent Shields, Religious News
e photo correspondent, and a
er for the *Washington Daily*
climbed to the roof of the Daily
Building and tried to photograph
ie negatives, when developed, a
inutes later, turned up nothing.
nking it was just an optical il-
, Mr. Shields completed his busi-
it the newspaper office and left
me. Outside, as he approached
rked car, he looked up and saw
gn of the Cross again, this time
clearly. He took out a tripod,
ed his camera, and took a
minute time exposure as the
l seemed to hover over the spire
earby church steeple.
s time the film, when developed,
ed that Mr. Shields was not see-
ings. There was a near-perfect
e Cross suspended in mid-air.

Apparently, few people in Washington saw the symbol. No one has come forward with any explanation for it. Three blocks away, the Eisenhowers were dining with the Russian leader. According to reporters, who saw it intermittently for two hours, it disappeared about 11 p.m. No one saw it in any other section of town.

Mr. Shields knows only that there was something there—or it wouldn't have shown up on photographic film.

Asks End of 'Cold War' Among Christians

Lutheran theologian Dr. Jaroslav Pelikan, Jr., of Chicago, award-winning author of "The Riddle of Roman Catholicism," says he wrote the book because "the time has come to end the cold war among Christians."

"For too long both Roman Catholics and Protestants have been content to recite slogans about their side and to repeat slanders about the other side," he said.

Dr. Pelikan is professor of historical theology on the Federated Theological Faculty of the University of Chicago. He addressed leading Chicago area clergy at a luncheon given by Dr. Lawence A. Kimpton, university chancelor, at which the 35-year-old theologian was presented the $12,500 Abingdon Press award for his book on the history, future, and beliefs of Roman Catholicism.

"There are many indications that in place of slogans and slanders both sides want dialogue," said Dr. Pelikan. He added that he hoped the book was "a serious and responsible effort to get the dialogue going."

Such dialogue, to be creative, he said, needs "accurate information, fuller understanding, candid criticism" and "plain, though not ordinary, goodwill."

"Christians of both sides will have to admit that they can learn a great deal not alone from one another, but from the non-Christians or at least the non-churchly world about which they often speak so harshly and hypocritically," he pointed out.

—RNS Photo

MORMONS ADOPT INDIANS—Some 360 Indian children, leaving their reservations for nine months, live with Utah families to attend school under the Mormon Indian Student Placement program. Shown are representatives of six tribes. Ranging in age from 8 to 18, more than 1,000 Arizona and New Mexico children have participated in this adventure in learning since the program began six years ago.

—RNS Photo

CHRIST IN CAPITAL—Architectural carver Vincent Tonelli of Washington, D.C. adjusts the hand of an 8-foot plaster model of Christ for a 16-foot replica he is executing from a 40-ton block of limestone. The statue will overlook the nation's capital from the campus of newly-built Wesley Theological Seminary in Washington.

Peddled Off the Gaspipe Racks? Ready-to-Wear Faith

"Faith in the modern Protestant community is the antithesis of all that makes life rich and significant," said Ernest William Muehl, professor of practical theology at Yale Divinity School. "It is peddled ready-to-wear off the gaspipe racks, only generally tailored to the particular personality of a specific human being."

He assailed "the slogans, hymns, and prejudices" of Protestants as "all arrayed against the qualitative emphasis in theology" and asserted that God was "for the heirs of the Reformation a colossal bore."

"It is safer to preach racial integration than to suggest to a Protestant layman that God expects him to read good books and try to understand the poetry of his day," he declared.

Admitting that a "qualitative Reformation" today would be a "major theological task," he said it nevertheless would "give men's lives back to them as the gift of God we know life to be."

"Protestantism may not be able to combat successfully all of the many vulgarizing influences in the modern world, but it should surely cease to make common cause with the worst of them," Mr. Muehl said.

"The smug vulgarity of much modern Protestantism," he continued, "swallows up not only the professing Christian but his denying brother as well. It stultifies the human spirit, dulls the mind, and chokes the very aspiration from which true faith must proceed.

"Our emphasis on making God more readily available has been corrupted into a determination to make God common. And man, unable to worship the commonplace, is betrayed into blasphemy by the very doctrines in which he places his hope."

Canadians Reject Everlasting Hell

In a 126-page booklet, published by the United Church of Canada's Committee on Christian Faith and Order, theologians deny the existence of the soul as a separate and sacred part of a human being, and reject the idea of hell as a place of everlasting torment.

Regarded as highly controversial, the booklet says the popular idea of death is that the body is buried or otherwise disposed of, while the soul is judged and goes either to heaven or hell forever.

"Does this picture of human destiny agree with the teaching of the Bible?" the theologians ask. "We have to say that it does not. It is not God's will to save individuals apart from the rest of creation, but along with it."

Of the next world, the theologians wonder whether life after death should be pictured not as divided into two vastly different and wholly separated conditions or places called heaven and hell, "but as one world which is heaven and hell according to the soul's level of spiritual growth."

"It is wrong to explain away the strong language of the New Testament where it speaks of unquenchable fires, eternal fire, outer darkness and eternal destruction, but it is equally wrong to interpret such phrases literally," the book declares.

The theologians point out that hell was popularly thought of as a place of dreadful punishment reserved for the devil and his angels, and for sinners who never repent. But, they say, the thought of an underworld abode of the dead as described in the picture-

language of the ancients is impos
for intelligent and modern people

"We have no right to interpret
as the place of everlasting fiery
ment," the book continues. "He
to be without God and without
fellowship of those who love
Hell is a state of infinite lonel
desperate deprivation and final fr
tion.

"We cannot conceive at all of
lasting physical torment in fire.
can conceive of torment in the fir
shame and remorse—though we
not see how the repentance that w
be involved in this state of mind
fail to lead to salvation."

On the question of judgment
theologians acknowledge the stra
"universalism" in the New Testa
—"the note of hope that at th
all men shall be saved."

They assert there is no reaso
thinking that death involves a su
and irrevocable judgment, no
complete and instant sanctificati
a Christian.

"And if the Christian's ult
destiny is not determined at
why should we think the poss
of salvation for the non-Christian
at death?" the churchmen ask.

Doubting that the dead are so
denly transformed at death as t
them beyond all need of gra
prayers the authors say, "We h
that serious and sympathetic co
ation should be given to the po
view of those who believe in
for the dead."

—R

"DR. LIVINGSTONE, I PRESUME
other David Livingstone, grandson
famous 19th century Scottish mis
explorer in Africa, follows in his nar
footsteps. The Rev. David Livingsto
perintendent of the Methodist
Tana River Circuit in Kenya, lis
native evangelist Samson C. Mng
of meeting the first Dr. Livingst
Nyassaland nearly a century ago.

Church Workers Hold Conference

e first conference of a proposed ch Staff Workers' Association in LC is being held October 12 and t Lyman Lodge, Excelsior, Minn. meeting is the outgrowth of a rence held last spring, which rec- ended formation of an organiza- for lay workers.

nference speakers will be Dr. Ger- Frost of Luther Theological nary and Dr. A. Reuben Gornitz- astor of Central Lutheran Church, eapolis. A proposed constitution he new organization will be pre- d for discussion. Workshops will ld in business administration, gen- parish work, music, secretarial , visitation, youth work, and par- ducation.

scussion leaders will be Geraldine eman, Lemmon, S. Dak.; R. F. , Moorhead, Minn.; Helen Tor- n, Willmar, Minn.; Mary Hellum, Claire, Wis.; and Leif Larson, n Olson, and Robert Iverson of eapolis. The Rev. Gordon E. Ras- n of St. Olaf College will be rence chaplain, and the Rev. Har- Norem and Mrs. Carl Westby, Jr., epresent the Department of Chris- Education.

cation Plans for ew Church Approved

rrent projects and curricula in the of parish education were accepted ntinuation in The American Lu- n Church by its new Board of n Education at a recent meeting hicago.

request of the present boards of ree merging Churches, the new authorized continuation of the confirmation workshops and the teacher training program. The includes vacation church school s and summer training institutes ational, district, and conference . The board also voted to con- implementation of congregational ng programs by preparation of ial to be used locally and to ex- the program of district Church ers' Institutes.

All curricula now approved for use in the merging Churches, as well as revisions currently being undertaken on them, were authorized as official courses for the new Church. These include the American Uniform Series, the Augsburg Graded Series, Bible Storytime, the International Uniform Series (for youth and adults), the Christian Growth Series, and the three-year cycle of vacation church school courses. The Junior Lutheran weekday course was also approved, as was the Faith in Action elective series. It was also voted to continue the Sunday School at Home project.

It was announced at the meeting that Dr. C. Richard Evenson has accepted the call to be director of parish education and Dr. R. A. Vogeley has accepted the call to be associate director.

In other actions which were referred to the Board of Publication for final approval, the board asked for the continued publication of *The Lutheran Teacher,* which has been published jointly since September, 1958. It also passed on a recommendation that the seven Sunday school feature papers now used in the three bodies be merged into four, one of which is to be for senior high school students. This would take effect in September, 1960, or January, 1961.

Bible Camp Building Dedicated

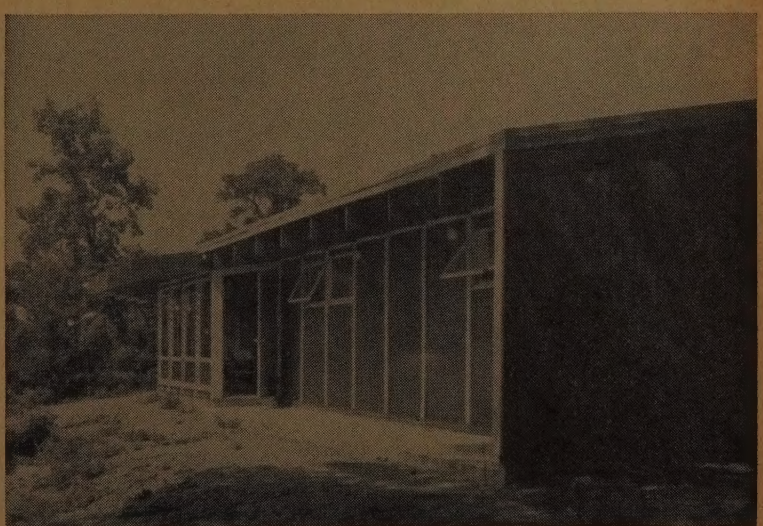
Dedication of a newly completed $25,000 faculty building (see photo) at Luther Park Bible Camp, Chetek, Wis., on Sept. 20, culminated a year of building and improvement at the camp. A large lounge has been added to the west end of the auditorium, including new windows, entrance, and ceiling. The lounge includes a large fireplace and sliding windows for overflow into the auditorium.

New single-unit beds have been installed in all cabins and all partitions removed from the boys' cabins. The grounds were also extensively improved by the removal of unsightly stumps and considerable repair.

The camp hired a full-time camp manager this year for the first time and also a full-time camp lifeguard.

The new faculty building is ideally located on a hill overlooking the Prairie Lake at the far north end of the camp. It includes two wings of four bedrooms each and a large lounge with fireplace and kitchenette in the center. Windows in the lounge are full-length and overlook the lake.

In 1958, the camp ownership was transferred from the Rice Lake Circuit Luther League to a Luther Park Bible Camp Inc., composed of all of the congregations in the Rice Lake, Mondovi, and Eau Claire circuits.



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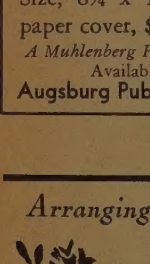

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A helpful booklet giving practical ideas on flowers, containers, arrangements, etc. with illustrations and explanations. 50¢; $5.50 a dozen.

MANUAL for ACOLYTES

By Calder G. Gibson II

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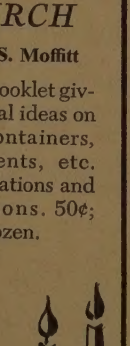

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New Academy Principal

The Rev. Glen E. Peterson recently became the new principal of Augustana Academy, Canton, S. Dak. He succeeds Mr. Kenneth J. Flugstad, who has been principal for the past 10 years.

Pastor Peterson is the former Dean of Boys at the Academy. He is a graduate of Augustana College and taught at the Academy during the 1957-58 school year. He received his Bachelor of Divinity degree from Luther Seminary and a Master of Arts in education from the University of Minnesota in August.

Mr. Flugstad will continue to serve on the staff of Augustana Academy, giving full time to teaching in the mathematics department.

Two Charities Groups to Meet in Minneapolis

The National Charities Conference of the ELC and the Lutheran Welfare Conference in America will both meet in Minneapolis the first week in November.

The National Charities Conference will be held at the Curtis Hotel Nov. 2 and 3. Speakers will include Dr. Arthur Johnson of the University of Minnesota; James Anderson of ELC Public Relations; Sidney Prerau, director of the J. K. Lasser Tax Institute; Mrs. L. Berniece Johnson of the Lake Park-Wild Rice Children's Home, Fergus Falls, Minn.; Dr. M. A. Dahlen, executive secretary of the Board of Charities; and Dr. A. E. Hanson, district president of Northern Minnesota.

On Nov. 4, conference participants will tour Fairview Hospital and attend a reception for the Rev. Paul Boe, executive director of the Division of Charities, and Dr. Carl F. Reuss, director of the Commission on Research and Social Action in The ALC.

The Lutheran Welfare Conference will meet at the Leamington Hotel Nov. 3 and 4. Dr. Edgar M. Carlson, president of Gustavus Adolphus College, will give the Krumbholz Memorial Lecture on the theme, "Free for Service in the World." Other speakers will be William L. Mitchell of the Social Security Administration, and Dr. Lester B. Granger, director of the National Urban League vice president of the International ference of Social Work, New The conference will also inclu number of discussion forums an stitutes on various phases of w work.

People

The Rev. and Mrs. Joseph B. Sl land of Rochester, Minn., mad extended European tour this sum motoring through eleven countri Western Europe. They returned t United States in September.

The Rev. S. J. Rude has res his parish at Edberg, Alta., Ca and moved into Camrose Alta. H pects to do evangelistic work an ble teaching in various congrega as he is called upon to do so i future.

The Rev. Clarence Johnson h signed from Trinity and Long Churches at Birchwood, Wis., in to accept a call to Whalan and Churches at Whalan, Minn. He assume his new pastorate after C mas.

Mike Norris, a 1959 high s graduate, a member of Milw Church, Milwaukie, Ore., has awarded the Columbia Circuit V scholarship this year. Mike is at ing Pacific Lutheran College.

Don Baron, an ELC seminary uate, is presently serving Bet Church, 55 Roseville Ave., Ne 7, N. J., a congregation of the A ican Evangelical Lutheran Church Baron is a licensed minister and candidate under consideration fo dination on call from the ELC sion Board.

The Rev. Einar R. Larson re concluded a 33-year pastorate a Hope Church, West Allis, Wis has accepted a call of the Home sion Board of the ELC to organ new congregation in El Paso, Te

The Rev. Erling W. Hansen, ant pastor at Mt. Hope Church, Allis, Wis., has accepted the ca become senior pastor of that co gation, effective October 15.

The Rev. Orlando A. Lee is serving as director of chaplaincy

for the Lutheran Welfare Society erce County and Tacoma at Ta- , Wash. Pastor Lee formerly d as associate pastor of Trinity ch, Moorhead, Minn., and spent ummer in clinical pastoral train- n Brooklyn, N. Y.

e Rev. Norman Landvik, Detroit s, Minn., has accepted a call to ne pastor of a new Home Mis- congregation to be established in klyn Park, a suburb of north Min- olis, Minn.

ss Anita L. Bode has recently d the staff of St. John's Church, apequa, L. I., as a parish worker. Bode is a recent graduate of the eapolis Lutheran Bible Institute. Rev. Russell B. Helgesen and the John W. Hove are pastors of St. s Church.

e Rev. Cecil J. Tellekson has re- d from his parish in Green Bay, in order to accept the call to ne senior pastor of First Church, h, Minn.

e Rev. R. D. Brandt, formerly in Aberdeen, Wash., has re- assumed the pastorate of Swan's Church near Everett, Wash.

e Rev. A. L. S. Mathre, formerly in Tacoma, Wash., is now g as pastor of Renton Church, n, Wash.

—Churches—

gview, Wash.—A parish worker, Lorraine Solberg, and an intern, aul Martinson, have been added staff of Emmanuel Church here, vere installed on Sept. 13 by the egation's pastor, the Rev. Frank ickson.

oming Prairie, Minn.—Ground ng ceremonies for a parish edu- unit and youth center for First ran Church here were held Sept. he $175,000 building is being d on a five-acre plot given to the by the Benson brothers. The Opie S. Rindahl is pastor of the egation.

—Obituary—

f. August J. Engelbrecht, 45, pro- of Old Testament at Wartburg ogical Seminary, Dubuque, Iowa, Sept. 16 in Iowa City of bulbar polio. He was born in Oconomowoc, Wis., and after attending Wartburg College and Wartburg Seminary, he was ordained in the American Lutheran Church in 1941. He served as pastor in Homestead, and Greenock, Pa., and joined the faculty at Wartburg in 1945. He was managing editor of **The Lutheran Quarterly.**

——Announcements——

Windom Ct. WMF, Oct. 29, Trinity Church, Westbrook, Minn.

St. Paul Ct. WMF, Oct. 26, East Immanuel Church, 1173 Payne Ave., St. Paul, Minn.

Brainerd Ct. WMF, Oct. 11, Hope Church, Molder, Minn.

Workers Conference, Nov. 10, Our Saviors Church, Pequot Lakes, Minn.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

FOR SALE

Farms

160-acre Minn. Red River Valley farm. 120 acres tillable. Complete set modern bldgs., incl. 6 room house and barn 38x80 ft. School bus, milk and mail rts. ¾ mi. to Luth. church. $100 per acre. 635-1A

Productive 320-acre farm near Canton, S. Dak. Fair bldgs and good well. 635-2A

160-acre farm, E Minn. Near Sibley State Park. 635-3A

200-acre dairy farm, NW Wis. on paved hwy, 50 mi. from Mpls. 140 acres cultivated. All necessary bldgs incl. 5 bedroom house. School bus. 1½ mi. to ELC church. $8,000 cash, bal. on easy terms. 635-4A

Businesses

Ready-to-wear store in N Ia. town. Excellent business for man and wife combination. Plenty storeroom for adding additional items. 635-5C

FOR RENT

New modern home in E. N. Dak. small town, for elderly people. Within walking distance to Lutheran church. Nursing care when sick. 635-6B

POSITIONS WANTED

Middle-aged woman desires position as housekeeper for 1 or 2 elderly people. Prefer S. Mpls. only. 635-7D

Well qualified, experienced administrator and business manager wants position in medium-size hospital, middle or western states. Wife is nurse. Can locate anywhere at any time. 635-8E

HELP WANTED

Middle-aged woman to help care for elderly couple in modern NE Ia. farm home. Gen. housework, no heavy cleaning or washing. Good opportunity for woman seeking good home plus wages. 635-9F

Middle-aged Lutheran woman wanted as housekeeper in NW Ia. farm home for 3 adults. Please state wages expected and furnish references. 635-10F

Immediate opening for parish worker (exp. desired but not necessary) in rapidly growing town of 2500 in E. N. Dak. Salary commensurate with training and exp. Only Lutheran church in community. 635-11F

Desire middle-aged housekeeper and companion for elderly widow in SW Minn. 635-12F

Organist for southside Chicago, Ill. Lutheran church. 635-13F

Excel. opening for Lutheran doctor for gen. practice in progressive S. Minn. city of 1600. Prosperous farming community. Ideal office available. Hospitals within 12 mile radius. Former doctor retiring. 635-14G

Custodian bus driver for Los Angeles church and day school. Must be physically qualified to pass Calif. driver's exam. Custodial exp. or general trades background desired. Salary commensurate with responsibilities and local living costs. 635-15G

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"Don't Forgot!"

By Elizabeth Wedge

This is the unforgettable, true story of a woman who opened heart and home to a lonely refugee lad sorely in need of the love and security she and her family could give. Here you see the richly satisfying hours the newcomer brought to the Wedge home, but you see also the heartache as it became apparent that young Val would eventually need psychiatric aid.

This is a book you won't want to miss! As reader-onlooker you will become absorbed in the problem of Val—share his triumphs, mourn his trials—and come away with a more sympathetic and understanding attitude toward mental illness.

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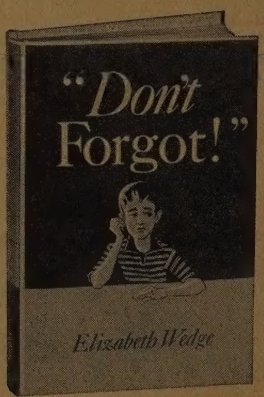

Poems of Faith for the Christian Year

By Enid Martell Olson

Often a simple poem reaches the heart wit message more quickly than any other form of ex sion—and leaves a more lasting mark on the n You will find this true of the 65 poems gath here. Read them—they follow the church seas as a refreshing addition to your personal or fa devotions. Pastors and spe will find them helpful for u stressing themes in sermo talks.

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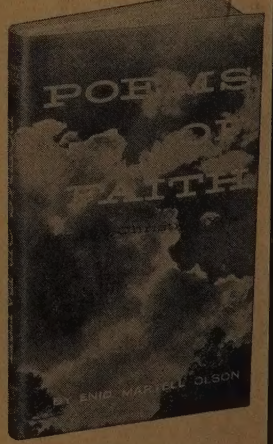

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